RELIGIOUS.

Sermons and Services in the Churches of the City and Suburbs.

THE PLATFORM OF UNITARIANISM.

Sermon by Dr. Freeman Clarke at the Church of the Messiah.

THE LENTEN SEASON

Dr. McGlynn on Faith, Hope and Charity.

PAREWELL OF THE REV. D. W. HITCHCOCK.

The Deceitfulness of Riches Commented On from Plymonth Pulpit.

Pedication of a Methodist Church.

ST. STEPHEN'S ROMAN CATHOLIC CHURCH.

Sermon by the Rev. Dr. McGlynn on the

Greatest of All the Virtues-Evening Lecture by the nev. Father McCready. Teber's mass in G was sung in St, Stephen's

church at the high mass yesterday morning, As this is the Lenten season there was no "Gloria," but the choir did ample justice to the "Credo," the beautiful solo, "Et Incarnatus," being exquisitely rendered by the soprano, Miss Emma Howson After the first Gospei the soprano sang the "Vent Creator," and at the Sanctus the "Benedictus" of the mass was given by the soprano, tenor and bass. The music at the offertory was a voluntary, orilliantly performed by Mr. Dantorth, the organist, In the afternoon Donizetti's vespers were sung.

High mass was celebrated by the Rev. Father yoy. After the first Gospel, the Rev. Dr. McGlynn ascended the pulpit and preached an eloquent and impressive discourse from the epistle of

The three great virtues-faith, hope and charityare necessary for salvation. But, as the Apostle says, the greatest of the three is charity. Faith is the light which God gives us to lead us to heaven. At times it is a cheering light; at times full of myserious darkness, in which doctrines seem to be en wrapped in obscurity. St. Paul tells us that by it we see and know, but adds that our knowledge is only imperiect, especially when compared with the full light we shall receive in heaven. "We see now through a glass in a dark manner, but then face to ince. Now I know in part, but then I shall know even as I am known." St. Paul speaks of faith as knowledge and as of vision, not of inquiry. Faith is a system of belief invarable from the beginning of its manifestation to the end of time; a principle freeing us from all reliance upon faithle and partial methods, taking in the whole of revealed tratis. By hope is meant an expectation, with the desire of possessing something promised. In the life of the saviour, from his blessed words of comfort and assurance, we find so much to inspire us with this great virtue that inthe need here be said of it. I would rather dwell upon the prefets of all the virtues, that great virtue without which, "even if you distribute all your goods to the poor, give your body to be burned, or have all faith, even that you could remove mountains," and have not charity, it prometts you nothing. Charity is the love of God for his own sake and the love of our neighbor for God's sake. It is perfect when we love God, not so much for his benevolence toward us as for those inherent qualities of goodness and other attributes which, however untathomable they may be to us, we yet know exist in God in all their liminitude. It is perfect when we love God, not so much to decause he is agreeable to us, not because he is like knowed the property of the commandment, that you love one another as I have loved you; that you also ppel in obscurity. St. Paul tells us that by see and know, but adds that our knowledge God. "I give you a new commandment, that you love one another as I have loved you; that you also love one another." The commandment of loving one another had been long before given in the

loveth not his brother, when he seem, how can he love God, whom he seem not?" Charity requires of us the purest motives in our daily life. The Apostle clearly defines what should be the Christian's duty, when he says, "Charity is patient, is kind, envieth not, dealeth not perversely, is not puried up, not amoutious, seeketh not her own interests, is not provoked to anger, thinketh no evil, bearenh all things, believeth all things, hopeth all things, endureth all things." In the daily prayer the saviour left he teaches us to impiore for others the same blessings we ask for ourselves. The law of charity requires that we be forgiving, and bear no enmity, and this because of our dependence on God. Even still more is required, as the Gospel tells us, "Do good to them that thate you, and pray for them that caluminate you, that you may be the children of your Fainer who is in Heaven." But nothing is more pleasing to God than charity toward the poor and distressed. The life of Jesus shows how He would have us extend our compassion to the lowly and the suffering. In this holy season of Lent this should be remeindered, and thus one part of a sacred obligation be fulfilled. In the helping and succoring of our neighbor for his sake,

In the evening, at half-past seven o'clock, a re God, whom he seeth not?" Charity require

neignoor for His sake, In the evening, at half-past seven o'clock, a lecture was delivered by the Rev. Father McCready. FOURTEENTH STREET PRESBYTERIAN

CHURCH. Farewell Discourse of Rev. E. W. Hitchcock-

The Gospel of Christ and the Necessity for A large congregation assembled in the Fourteenth

street Presbyterian church, corner of Second avenue, yesterday, to listen to the farewell disourse of Rev. E. W. Huchcock, who leaves the pastorate which he has held for six years to take charge of the American chapel in Paris. The pastor took for his text Philippians L. 27:- "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may your affairs, that ye stand fast spirit, with one mind striving to-for the faith of the gospel." When this epistle was written the Apostle was a prisoner at Rome, and his motive was to giorify his Heavenly Master and to do good. He had preached the Gospel and converted many of Casar's household; but now the cruel Nero was on the throne, and the Apostie was calculating the possibility of martyrdom, Yet to him it had no norror, such was his faith in his Saviour. The Church te which he speaks was at Philippi, where the Gospel was first preached in Europe. "Only let your conversation be as becometh the Gospel of Christ." Wiser counsel be as becometa the Gospei of Christ." Wher counse; scarcely had ever been given, and the circumstances we meet under to-day are applicable to this text. The next means that you should et your conduct as a citizen be becoming the teachings of Christ.—to work with God, and in all things conform to the Gospei of Christ. This is the foundation of our hope. Let each one conform his lite to the principles and precepts of Christ's Gospei. Of all they are the wisest and the best. How are we to become ples and precepts of Christ's Gospel. Of alt they are the wisest and the best. How are we to become like Christ' By possessing curseives of the spirit and life of Christ, by confidence in Him as teacher, saviour, friend and master. To this end, you must sequent yourselves with Him, follow His precepts, and devote yourselves to this service. The Church is indebted to this divine flead. In order that our outside life may be becoming the gospel of file our inner sonis must conform to the Gospel. Later, the Apostle says, "Stand fast in one spirit," A man must have persevering love in the taith of the Gospel. We see now essential He is to the spirital unity. It is the badge of true discipleship; it does not destroy individuality, but keeps the unity of the spirit in the bonds of peace; it finds the precepts and delights in the love and service of God. Man's whole heart must go into his undertaking; hold the truit is teadfastly; there must be no halting between two opinions, no questioning whether to go forward or backward; the faith of the Gospel has many malicius focs on earth, and, among them, are ignorance, wretchedness, carnality and human concents. We need the Gospel because it is the poneer of civilization; the divinely appointed for the sanctification of men, Strive for the Gospel, maintain the authority and inspiration of this

compendium of our faith by exhibiting its divine power in converting sinners. By becoming Christ's light we become lights of the world, for we shed hight unconsciously. The ties that bind together a church and its pastor may be very strong. They come from the outgrowth of the relations they sustain to each other; when there is a union there is a biending, and they become one in Christ. After dwelling eloquently upon the relations that existed between the pastor and people art. Hitchcock reviewed his six years' ministration, and stated that he had addressed them more than one thousand times; there had been seventy marriages, 307 additions to the church, thrity-six deaths and a gain of membership of 103. During his ministration there had been shadows, but much more sunshine, and now, when I tear myself away. I leave some one behad to gather the sheaves of the harvest, and resign the stekle of the hasbandman to fulfil my duty in a distant field. The minister concluded his address by urging his hearers to "stand tast in one spirit, with one mind, strong together for the lath of the Gospel," and the utterance of the expressive word "farewell."

After the service commenced a gentleman entered the gailery and diveating himself of his overcoat threw it over the gallery where he occupied a front seat. Forgetting that he had purchased half adozen silver spoons on Saturay he neglected to remove them from his pocket. After the singling of a hymn the congregation bowed in prayer, and as the devout pastor uttered "shower Iny plessings upon us, O Lord" the teil-tale spoons commenced sliding out of the coat pocket one after another until five had fallen upon the pews with a silvery sound and found a ressing place upon the carpet. There they remained during the service; but whether they were clained by the owner above or confiscated to the church was not ascertained.

CHURCH OF ST. JOHN THE EVANGELIST.

Our Lord and the Woman of Canana Sermon by the Rev. Dr. Osgood. Yesterday morning the ornate Church of St. John the Evangelist in Eleventh street, near Seventh assembled for the purpose of tendering their heb-domadal trioute of grayer to the Almighty and to listen to an interesting sermon by the Rev. Dr. Osgood. The tearned divine took his text from the which formed part of the epistic of the morning-"It is not meet to take the children's bread and cast it to the dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fail from their master's table." The preacher opened his discourse by stating that we are accustomed to look upon the woman of Canaan in a pitying spirit, and tolerate her only for the sake of the sacreassociations that surround her; we think of her in pity, yet she comes before the Queen of England, cause the Queen hears these words; before Dives, who rolls in his chariot to church; this Canaan woman presented herself to us, and in the name of Christ, who gave her His name, we reverence her. Dr. Osgood then proceeded to show that at the period of which he was speaking the tendency of the Jews was to believe in one supreme power, while the Phomicians, of which the woman was one, were inclined to believe in Nature; yet human interest searched leaf and translations of the process of the proc

while the Phoenicians, of which the woman was one, were inclined to believe in Nature; yet human instinct asserted liself and triumphed over a triumphed over a triumphed over the consense of the consense of

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DEAR OLD ENGLAND

all for the worship of Baal, the greed for gain and gold. The reverend gentleman then referred to Paris as he had seen it two years ago and its present condition. Then it seemed as hit were one continuous gala day, and Napoleon ruide as though he had supreme power; yet in a lew short months the woman of Canasan and her demon was there, carrying about her petroleum to effect the destruction of the fair city. There is something radically wrong in our system of living. Those who devote the morning to business and the acquirement of wealth spend the night in

morning to business and the acquirement of wealth spend the night in REVELRY AND DISSIPATION.

Even the women have a craving after the sensational, and tais is the devil of the woman of Canaan. The demon is everywhere. In this nineteenth century we have the same nature and are exposed to the same perits and temptations as she was. Physicians give medicine to the body, but not to the soul. They cannot "minister to a mind diseased," or "pluca from the memory a rooted sorrow." Paganism is now observed in what is called SPIRITUALISM, and though there may be something apparently unaccountable in some of the so-called "manifestations," we should beware of countenancing or encouraging its growth, for though mystic it is evil, for it comes not from God, who is our true religion and who reveals to the hearts of His chosen the true light. The learned divine then discussed the evils that are increasing in society in New York daily. Dissipation, that minion of Astarte, holds sway in light. The learned divine then discussed the evils that are increasing in society in New York daily. Dissipation, that minion of Astarte, holds sway in this city. Intemperance is a subtle demon, who is hourly wrecking souls. If even the usual habits of the best and most fashionable society were done in the name of religion, how heathenish and fanatical they would be deemed by other nations. Dr. Osgood concluded his discourse with an earnest and eloquent appeal to his audience to live pure lives and turn to the Almigh'y to succor them in the conflict with the evil spirit existing in all poor human nature, for as it was by perfect faith that the woman of Canaan was relieved from the demon that possessed her; so by laith only could we hope to attain a place in the kingdom of Heaven.

ST. PATRICK'S CHURCH.

Father Kenraey on Sensation Preachers-People who Go to Hear Their Pet Preacher Instead of the Word of God.

Pather Jonn Kearney preached the morning service yesterday to a large congregation at St. Patrick's Cathedral. The text taken by the reverend Father was from the Gospel of St. Matthew, seventeenth chapter, the first verses, which are as follows:- "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them, and His face did shine as the sun and His raiment was white as the light. While He yet spake behold a bright cloud overshadowed them.

His raiment was white as the light. While He yet spake behold a bright cloud over-hadowed them, and behold a voice out of the cloud which said, "This is my beloved Son, in whom I am well pleased. Hear ye Him."

Atter explaining and commenting on the text at some length Father Kearney animadverted severely upon the church goers of the present day, who, instead of going to church to listen to the Word of God when given in a plain isashion so that it might be understood by all persons, must forsooth have a sensation preacher to deal out "thunder and hightning" to them. These people profess to be Christians, but they are not deserving of the name. They issen to the sermon while they are in the church in a dozang sort of way, and they go to church because it is lashionable to do so; but having once crossed the threshold of the sacred edifics on their way home they forget the Divine lessons expounded to them by the preacher. They cannot be gratified unless they have a chosen preacher, forgetting that it is not the gesture, the manner of delivery, the polished sentences, nor any personal attribute of the clergyman who should be studied, but the words of Divine truth which drop from his lips. These people set a very bad example, and it is indicative of the age we live in that the members of the Church of Christ should worship the tinsel oratory of a sensational preacher. This has become a growing evil, and it is an unsale and perilous path for a Catholic to tread in. The Word of God should be listened to however expounded and by whomsoever delivered to the people.

CHURCH OF ST. JOHN THE EVANGELIST.

Sermon of Father Callaghan on the Transfiguration of Christ.

The Church of St. John the Evangelist (Roman Catholic) is an unpretending little structure, situa-ted in Fiftieth street, between Fourth and Madison avenues. The parish to which it belongs is, how-Its paster is Father McMahon, who, although by no means a preacher possessed of great oratorical powers, is yet a man of exalted talent and recognized ability as a writer. Within a year the congre gation of the parish has increased in numberto such an extent that two curates, instead of one, have been allowed as assistants to Fatne

McMahon. They are Fathers McCabe and Cal-

"This is my beloved Son, in whom I am well pleased—hear ye ilim."

Ather Callaghan told his hearers this vision had appeared to the disciples not omy to make them more firm in the lain of Jesus Carist, but to encourage them to bear their sufferings with true Caristian fortitude. They were allowed a gimpse of the presence of our Lord so that they should not waver in the path of day laid out for them, and as an assurance that by following the same they should eventually obtain their reward in neaven. This was the object of the Church to-day. On last Sudday Jesus' wanderings in the desert were commemorated to show how he had to suner for the sins of man. To-day was calcorated list Transfiguration on the Mount, which encoles us to obtain a laint notion only of the joys which God his prepared for us who follow him. The soul, undefiled and uncontaminated by stain of sin, bore somewhat the resemblance of its Maker, and if a sinner could only see it in that state he would be ready to fail do wn to worship it as did St. John to the angel whom he thought was God, before baptism the soul has but a faint likeness to our Lord, but after baptism the resemblance was more identical. The outlines and shadows of the picture are not inly developed even after it has spent a virtuous life of twenty years in the service of God, and it is not until it wings its way to the realins above that it attains its luit splendor and ilkedess to the Almighty.

The sermon was concluded with an exhortation

it attains its full spiendor and likedess to the Almighty.

The sermon was concluded with an exhortation to all present to observe the Lenten season in a proper manner—that is to devote themselves more assiduously to prayer, morthication, penauce and almsgiving than usual. It was their duty also, as children of the Church, earnestly to contemplate the great mystery of man's redemption, and to meditate on the humiliations and sufferings, the passion and death of the Son of God. Every effort is being now made by the pastor and congregation of this caurch to replace the great organ, which, it will be remembered, was burned with the old church last summer. It is anticipated that a few weeks longer will see this wish carried out, and an organ erected, the like of which will not be in this country. The experience of a well known manufacturer, now on his way from Europe, will be given in aid of its construction.

HEPWORTH'S ORATORY.

tions for the Erection of a New Church The congregation that listened to Rev. Mr. Hepworth's sermon at Steinway Hall yesterday morning was made up of those who have placed themselves under his guidance since his secession from Unitarianism, and not of the class of strangers in the city and sensation-mongers, who are usually the ents of the audiences of preachers at temporary piaces of worship. Before the sermon was commenced many of those present signified their intention to continue under the ministration of Mr. Hepworth by subscribing large sums for the erecfuture theatre of his labors. There was in all \$100,000 proffered.

Mr. Hepworth's text was from Mark x. 51 :- "And Jesus answered and said unto him, 'What will thou that I should do unto thee?' The blind man said unto Him. 'Lorg, that I might receive my signt,' He said the incident is one of great interest. Most people consider blindness a great affiction. It must be hard to be sightless when one has a thoubidding. To be shut out from a view of this peautiful world, never to see a sunset or a cloud, a star or exquisitely beautiful in every part must be an affliction requiring all one's patience and neroism. But to be, like Bartimeus, a beggar, dependent upon the done of strangers—to sit by the roadside all day long watching with canning ears for the approaction.

to be, like Bartimeus, a beggar, dependent upon the dote of strangers—to sit by the roadside all day long watching with cuming ears for the approaching jootstep, noping to get the means of a miserable, scancy subsistence, this is aimost too much to bear. But Jesus passed that way, and with a word opened the beggars eyes, and he looked into the face of his Saviour.

Good friends, it seems to me that we are all in the condition of Bartimeus—we are born blind. The seifish element dominates. Not one is whole, who among you, who has not after some sort received a revelation from the Holy Spirit, can put his hand on his heart and say, My eyes are open: I can see God? Who among you is without sin—a sin that blinds the eyes as though a cataract grew over the pupil? Who among you that would dare to stand before the bar of God and demand exact justice? Justice is the only thing most of us are afraid of. We can pass the orders of Christ's cruticism only when he looks at us through the medium of loving kindness and tender mercy. If we had nothing better than our own merits with which to purchase paradise we should have to stay on the outside of the gate forever. But some day Jesus comes our way, and hearing our cry, demands that we be led before him. He pities our foriorn condition. It is not our fault, perhaps, that we are bind. Some similing ancestor must answer for it ail. And it is not God's fault, etiner. he did not make us so. He gave to our parents the power of signt; but by their misdeeds we are born with orbs that have no power to look upon the beauties of the day or might. Unless some Christ comes along we shad stay blind forever. But He does come; He sees us; He plues us; He is whiling to help us. He touches our eyes in answer to our many prayers and ories; and lof with a thrill of delight we look out upon a world wholly new to us. We hough the elight we live only weak offers, this is shail. I call conversion or regeneration. The man who is born into a sight of the other world, with all its giories, by means of The Christ is always going by. You can always hear His footall. He is still going about throughout the world woling good, as in the orden time He trod the dusty highway from Jerusalem to Jericho, or lingered by the pleasant shores of the sea of Galinee. He is just as ready to pity now as then, and just as willing to restore signit to the blind and health to the mained. But now, as then, the miracle is performed only to those who know that they are blind, who long for signt, and who cry out to the Lord whenever his footsteps are heard. What a bleased thing to be received into the company of those who have received their sight! Why remain savisfied to grope in the simal domain wherein the sightless must always live, when Christ stands ready with the magic of His love to open the darkened orb and pour into it the light of the eternal day?

Sometimes a man is converted suddenly and sometimes he goes through the process very gradually. St. l'aul was changed in haif an hour. But what an awful half hour it was! God spoke to him and he saw the mistakes of a lifetime. He became a Christian, a true Christian, in heart at once. Most of you who hear me can recall some experience not perhaps striking and dramatic as that which changed the Apostie, but an experience of sickness or bereavement in which everything seemed to change its aspect. You longed for higher things, for communion with the Saviour. You saw as never before the worthlessness of this world's goods and ambitions; you felt your own similiness; well, that was a providential experience. If you learned the lesson, if you entered into new relations with things you have been happier ever since. The assurance of God's presence here and of salvation hereafter came upon you and blessed you.

Come, you who are aged, who are tottering along the down hill of lite; not many days and you will tread the misty realm of the great hereafter. Come, you who are a ged, who are in the waits you; the tuspiration of God shall throw around your hard work a halo. Come all; the Lord is

ST. THOMAS' PROTESTANT EPISCOPAL

The Perils of Procrustination-Sermon by the Rev. Dr. Morgan. This church was attended yesterday morning by

its usual large congregation. While without the sun was vainly striving to dispel the darksome mesdames were radiating beauty throughout the mesdames were radiating beauty throughout the somewhat gloomy church. The services were conducted by the Rev. Dr. Morgan, who was assisted by the Rev. John B. Morgan. The former of the reverend gentiemen ascended the pulpit and preached from St. Matthew xx., 9:—'And when they came which were hired about the eleventh hour they received every man a penny.'

The aim and drift of the discourse was to show that this parable of the laborers referred to the gradual ingathering of nations, and in no wise held forth encouragement to delay in the work of repenuance. The popular impression that the eleventh hour, with its hurried exercises and broken exciamations of regret, would atome for a line-time of deliberate sin, was held up as utterly foreign to the whole text and spirit of the Gospel, and, from various points of view, was made the subject of earnest remonstrance and warning. The preacher claimed that the system of the Church, which was in entire conformit with the doctrine of the Bible, demanded the whole of life for the service of Christ and preparation for the world to come. From the font of baptism she would lead her call-dren to their rest and their inheritance, and so fit and prepare them for the change that, when it came, it might be a peace-lui transition and not a terrible conflict. Dr. Morgan set forth toward the close of his sermon the difficulties and inid-ances which may be expected to crowd the eleventh hour, and make a long post-boned repentance most difficult to accomplish. While upon this part of his subject the reverend gentleman said: somewhat gloomy church. The services were con-

McMahon. They are Fathers McCabe and Callaghan, both young men of promise in their profession.

At half-past ten o'clock mass, yesterday, Father Callaghan preached an eloquent sermon to a full congregation, taking his text from Matthew xviz.

1-9. This speaks of the visit of our Saviour to the Mount, accompanied by Peter, James and John, was rell upon the ground and covered their faces when God appeared to them in a vision and said.

his desire. Within the last week men have been sammoned from commercial circles in this city, whose eleventh hour may lurnish a lesson to all who survive. Happily, as we may believe, they were prepared for it. But what if it had been outerwise: What would the eleventh hour have been to them in the way of preparation for death or the eternity beyond?

The close of the sermon was eloquently exhortative to its nearers to allow nothing to swerve them in the present from their duties toward heaven. "Inere can come," said the reverend gentiemad, "no time when the minister can bring more potential reasons to move you to truth than now. The weapons of God are unchangeable, If they do not prevail upon you now I know of no time when you can be overcome by them. The matter of the human heart is like certain palpable substances. If the forces brought to bear upon them are not able to dissolve or break them they will compress and harden them.

CHAPEL OF ST. LUKE'S HOSPITAL.

Charitable Appeal of Bishep Vail, of Kansas. The Right Rev. Dr. Vail, Protestant Episcopal Bishop of Kansas, gave a charity sermon yesterda; afternoon in the chapet of St. Luke's Hospital, corner of Fifty-fourth street and Fifth avenue. The chapel, which is neatly decorated and holds some five hundred persons, was well filled by people who seemed to take great interest in the object sought by the reverend lecturer. He said:—I have been la-boring many years in Kansas in the cause of establishing what was long needed, an educational institution for the benefit of the growing female establishing what was long needed, an educational institution for the beneat of the growing female population. It is called the "Protestant Episcopal Diocesan School for Giris," or "Bethany College" and is located in Topeka, the capital of the State. The education given is of the highest order and comprises both the useful and ornamental branches. The present edince is very small, naving been originally merely a parsonage and not able to accommodate more than fifteen to twenty young ladies. We have commenced a new building that shall be equal to our needs, and it is to help in its completion that lask your charity. I have collected and paid \$38,000 and have \$1,000 remaining towards finishing its interor. There is needed \$20,000 more, and that I am very anxious to raise. The great importance of this institution is shown from the following facts:—While we nave an excellent and very thorough system or public schools in Kansas, and while there are several denominational collegiate institutions, a State University and a State Agricultural College, yet in all these boys and girls, young men and young women are admitted together. This is for girls only, and meets the wants of those parents who wish to educate their daugnters in a christian school and under parental oversight, without a distracting association with bors and young men in tuelr susceptible youth, and when their attention should not be diverted from their studies. For this large class of persons the Roman Catholies have made extensive and costly provision, having invested not far from half a million dollars in this direction within and on the immediate border of Kansas, four of their schools in the vicinity of Topeka being sald to be of the value of \$100,000 each.

The present population of Kansas is nearly or quite five hundred thousand, and the increase, it is

of \$100,000 each.

The present population of Kansas is nearly or quite five hundred thousand, and the increase, it is computed, is at the rate of one hundred thousand per annum. The settlers are of the same class as generally comprise all the Western missionary jurisdiction of our Church. The only difference between our State and these Western missionary jurisdictions is that the population of it is nearly if not our State and these Western missionary jurisdictions is that the population of it is nearly if not quite as large as that of all these other jurisdictions combined. We therefore think that a more just and liberal attention should be paid to the claims of this important and central State. The reverend prelate made another final appeal to the charity of his metropolitan audience, the organ pealed forth a symphony and a handsome collection was taken up for the College of the Sisters of Bethany.

LYRIC BALL.

Moral Inspiration-Power of Religion De-clining-Sermon by Rev. O. B. Frothing,

ham. Lyric Hall, between Forty-second and Fortythird streets, Sixth avenue, was yesterday morning crowded to its utmost capacity, notwithstanding the unpleasantness of the weather. After the preliminary singing and prayer were concluded the pastor, O. B. Frothingham, commenced his sermon; but, as quite common with him, announcing no text. The reverend gentleman said, who does not regret the decline of the heroic virtues?for since then the grander moral qualities have been on the decline. Calculation is taking the is selfishness looking out for our individual welfare. This is due to the prevalence of rational ideas. The they become, Truth, simplicity and honor will are few men and women who are rational, and who can hold an idea in their minds until it becomes an acting principle in them, never to be cast aside, never to be forgotten. How many are there who can classify their thoughts? There are very few whose faculties are so well trained as to be able to trace the effects of present events in the far future. The reason is the

PRODIGIOUS POWER OF PASSION in our own enlightened society. We see clear-headed, strong-minded men carried off by it daily. To the rude and uneducated this was a tower of strength. Let you understand it as they under stood it several hundred years back and it will work as powerfully now. It was to them a picture an image, but so perfect that it lived in their significant lived in their eyes and spoke to them. He will has lived on earth with a body like theirs an work as powerfully now. It was to them a picture, an image, but so perfect that it lived in their eyes and spoke to them. He who has lived on earth with a body like theirs and simed not; who had the same temptations and surved not; who never had where to lay His head and complained not, was their Deity. This was He whom they worshipped, and not as a being whose sufferings were over, but whose heart oled for every unrepentant sinner; who was still raising the lowly; not stooping, for He never stooped, but coming naturally and taking their hand, and at last dying rather than give them up. What a lesson of entire self-denial! And then to think that this Being was yet niving and rolling the world; to think that this Being was yet niving and rolling the world; to think that this Being was yet niving and rolling the world; to think that this Being was yet niving and rolling the world; to think that this Being was yet niving and rolling the world; to think that this Being was yet niving and rolling the world; to think that this Being was yet niving and rolling the world; to think that this Being was yet niving and rolling the world; to think that this Being was yet niving an rolling was kept continually before their eyes—by the sculptor in stone, the painter on canvas, the musican it music. Passionate, unreasoning as the people were, why were not all men carried away? They would have been had not the world been just as stuppid as it was, requiring a revolver to put an idea into a head. Now that

Divine IMAGE

Is gone, has entirely laded from the minds of men. Protestantism begun and rationalism completed it. Protestantism begun in rational them to you have the elements were taken apart. But what effect does this image on the eye. It opened the New Testament, told them to reduce the young to the your down the protestal passions, from perfect them to the young to the prote

vorid has been blessed by them. On the wi commerce has been an evangelizing element in the world. Communities that are poor never thrive. Riches are not necessary for the individual, out they are for the masses

The desire for riches is more universal in this land

than in any other. The equality of men is acting in this land and tends to stir men up. We have also a stimulation derived from the climate and the soil. Over this land have been spread the young, daring, itious and enterprising of all lands. There is a universal movement in our society for accumulating wealth. All the ways which promise speedy wealth are absolutely cnoked by those who are de cause they know how mighty an instrument it is riches, when we see how much the world, the Church and society owe to wealth; but we are to point out the dangers attending an undue love of them. No man is burt who fixes his eye on wealth in order to accomplish good; but there is an insidious transition irom a desire for riches as a power to a desire fog possession. Men do not compare their own state at one time to that of another; they have no thermometer with which to decide whether the heat of their pursuit is healthful or not. Second, in a transition from a moderate desire to a feverish one there is much to be dreaded. It first becomes intemperance, then a disease, and finally insanily. There are very few misers, but a large number of men who have in them the elements of misers. Avarice does not run only to an accumulation of money. Those who collect books and pictures often want them simply because they are rare and nobody eise has them. Did you ever see a farmer who did not want all the land that bounded his? There is a tendency in every individual to gratify his personal tastes beyond a mere normal condition. Wealth is deceitful also in taking the piace of legitimate enjoyments of life. I love to see a young man go into business, ambitious of success and distinction, alive to all the beauty of life. I regret to see one who cuts himself aloof from everything but mere money-getting. riches, when we see how much the world, the

one who cuts himself aloof from everything but mere money-getting.
OLD CURMUDGEONS
will tell young men, "Let everything alone until you make money." And if you do so, when the money is made you are as dry and shrunken as the leather pouch that holds your ducats. The approach of avarice is insiduous. It steals over men as sickness comes—gradual at first, but ending at last in death.

ness comes—gradual at first, but ending at last in death.

Very few people like to watch the progress of avarice in themselves. Youth is generous. Most young men starting out with good intentions are generally better than they are forty years after. There must be industry and close application to business. Money never comes by accident. The very process of making it may be a means of education if it is only rightly conducted; out five easy it is for a man to grow out of proper economy into elegant stinginess! Nobody likes to be called stingy. It a man earns twenty thousand a year and gives away six cents even he don't like to be called stingy; but charfty seldom grows in proportion to weath. A great many grow up without suspecting that they are becoming mean and hard in money matters. I may give away one-tenth of what I carn when my income is one thousand a year; but if I should give away one-tenth when my income occomes one million it would be considered a wonderful benevolence. The deceituiness of riches is shown in the disproportion of benevolence between the time when a man commences a business career and when he has become what the world calls rich.

Another danger is in self-conceit. If a man goes through a crisis and comes out all right he feels like a prince, because he is the only man who has not failed in his business. When a man becomes self-conceited he has gone into universal.

When Wall street becomes the kingdom of heaven,

failed in his business. When a man becomes selfconceited he has gone into universal

Men Wall street becomes the kingdom of heaven,
and man grown themselves in self-gratulation, has
not wealth become deceitful, corrupting to them?
The poorest man in the world is the one wan touches
his fellow men in the fewest points. Men should be
like great trees—stretching their roots north, south,
east and west. Suppose a tree should lose all the
roots on the north side, and say, "I am now more
of a tree than ever," what sort of a tree would it become when it withdrew all its roots from the soil
about it? This deceitainess is found also in the
perversion of men's minds as to what
riches can do for them. When they think
this world is good enough for them, and they
don't want another, how are they fooled Suppose
a man is worth a hundred millions and is saut up
in his bedroom with the gout, how much is he
worth? If a man is worth fifty millions and sis
beside the cradle where his only daring lies dead,
what is he worth? There are some things that
money can't do for you. It can't buy peace, love,
hope, consolation or fidelity. When the soul stands
between two worlds, bankrupt towards one and a
stranger to the other, you will find that money is
sometimes a helpless thing. Take need of the
deceitfulness of hope in riches. Every man is sure
when he begins that he is to be a rich man. It

that it looks for no difficulties; but men become double bankrupts in heart and pocket when to secure what they desire they sacrifice all the graces of manhood and the refinements of society; but those who are carrying day by day the thanks of the thousands whom they benefit by their money, have a right to be happy in their riches. If you take a violin and snap all the strings but the beas, Faganini himself would bring no music from it. So men granually break all the springs of their nature but the one of avarice, and then of course they can expect no melody in their lives. Men promise themselves that when they become rich they will give great sums to charitable purposes. They will build a hospital or endow schools or help all their friends. The trouble with such men is that they never get rich. They get \$10,000, They say that is good yeast, and if it is hid in three measures of meal it will produce something. In ten years they have \$50,000 or \$100,000, They are not rich, however. They think that is simply a good start for a man in business; and so at flity years of age they have \$0,000,000; but they are not rich. No, for God calls them, and they must leave all they have made to give account of the way in which they have used their wealth. If you have been accustomed to feel that you are not yet in danger, the peril has already commenced. who is accumulating money needs to humble him-self daily before God and say "Lord try me and see that there is no evil way in me." If you have no moral purpose, no consecration, no conscience, woe be to you. May God in his mercy guard and guide you, speaking to you day by day of the riches of an inner manhood.

SOUTH SECOND STREET METHODIST CHURCH.

Sabbath School Jubilee-Sermon by Rev. W. C. Steel.

The exercises in the South Second street Metho dist Episcopal church during the day yesterday nad reference to the Sabbath school work, and was a kind of jubilee. In the morning Rev. W. C. Steel, of Hariem, preached a very appropriate sermon introductory to the subsequent services. His text was taken from the eleventh chapter of Ecclesiastes and the sixth verse-"in the morning sow thy seed." In his introductory remarks the preacher said that there was nothing which had so agitated the Church so generally in later years-nothing that had been of so much interest to parents, especially in its relation to the Church of the future, as the question of the relation of childhood to the Church of Jesus. Great and strong ecclesiastical bodies Does it keep them from industing their bestial passons, from perjury, from fraudy Atthough the symbols have ocen destroyed in as the reality? Not the property of the property by the question of baptismal regeneration, as to whether a child was regenerated by the sprinkling

field. There were in the world over seven limiting of Sunday schools seholars and about one hundred and seventy thousand Sunday school teachers, sow, ing the morning seed, which will have the whole day's sunbeams to germinate. Within the last ten years 250,000 children had been converted to God. The seed must be sown judiclously, perseverharly and believingly; and the teacher should follow the example of Christ, who pointed His finger to the lily and directed his eye to the sparrow. In conclusion, the benefits of early conversion were enumerated, and the latth of childhood commended to the more matured in years, who, by contact with talse friends, had the faith principle weakened. A child on its knoes could see farther lato heaven than a philosopher on tiptoe.

In the afternoon and evening addresses were delivered by distinguished Sabbath school men, which were interspersed with singing by the members of the school, which is one of the largest in this district.

UNITARIANISM.

Sermon by Dr. Freeman Clarke at the Church of the Messiah.

A DEFINITION OF UNITARIANISM

Man is Saved by Keeping a Conscience Void of Offence.

At the Church of the Messiah yesterday morning Dr. Freeman Clarke, the prominent divine of the Unitarian sect, preached a sermon that may be designated with great truthfulness as the Unitarian platform. As it was preached for a specific purpose—namely, of putting before the religious world a clear and concise statement of the belief of this sect, by an authority whose praise and whose steadfastness to the principles of this sect is echoed in all the Unitarian churches—we have given it a more than usual prominence.

Dr. Clarke selected his text from the fifth chapter of the Gospel of St. Matthew, and the seventeenth verse-"I am not come to destroy the law, but to

It is often asked "What do Unitarians believe?"and I propose to answer the question this morning. I shall dwell on the positive side of their belief, not the negative. People sometimes say, "You tell us what you go not believe, but we wish to know what you do believe." The question is a fair one. A system of mere negative is not a religion, and cannot take the place of the most imperfect religion.

We must remember, however, that a system is not necessarily negative because it looks so and is called so. Christianity at first looked very negative to the Jews. It put an end to the solemn rites and awful forms of Jewish worship-to the daily sacrifices, the priesthood, public prayers, public worship in all its forms. The Psaims of David, which had been chanted in alternate strains for 1,000 years, were to be heard no more. The Sabbath was to end, having been kept sacred from the time of Moses. Christianity knew no temple, no altar, no priesthood, no sacrifices, no great fer

time of Moses. Christianity knew no temple, no altar, no priesthood, no sacrifices, no great feasts. It was to destroy sacred seasons, sacred places, a acred persons, sacred things. Was not that a system of negations? It must have seemed so. Yet Jesus says, "I am not come to destroy, but to fulfi." Anch might seem to fail away, but the substance of the religion, its essential truth, would remain and be taken up into something higher, fulfilled in something better. And so it was.

WHAT JESUS SAID

We can also say. Unitarianism has not come to destroy, but to fulfil; not to make us love God less, but more; not to make us love God less, but more; not to make us less faith in Christ, but more so; not to take away our reverence for the Bible, but to add to it; not to make us believe less in prayer, but to believe in it more for the Bible, but to add to it; not to make us believe less in prayer, but to believe in it more fully; not to make life less earnest, grand, hopeful and divine, but more so—much more so. Let us see now this is, or may be.

First—Unitarianism is not come to destroy the belief in God, but to fulfil it—not to make it less, but to make it more, By teaching the simple unity of God as one divine Person, and reviving the mysterious doctrine of the Trinity, it brings the belty nearer to the human mind and heart. Unitarianism teaches that God is a Father, needing no propulation, no atonement, no sacrifice, in order to be be able to lorgive His penient child. It teaches that He is not only above the world as its Greator and Ruler, but also in the world, in all nature, in the sir and sunshine. In the flowers and stars, in history and providence, in the reason and conscience of man. It does not speak of a partial God, selecting some of His children to be saved and leaving the rest to be lost, but of one whose love, like His devotion, embraces the evi and the good, and wholy and forever. It teaches that He is not a being who interferes sometimes by special providences to reward or punish, but one all of who

man as a sinner by showing tuae he has ease man also sinner by showing tuae he has ease in man so so the capacity roll good of the condition o